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justice, the mysteries of judicial and political power unveiled, the distinctions between them stated and the process by which political questions become justiciable revealed, and a procedure which has stood the argument of counsel, satisfied the requirements of justice, and preserved peace between the States of the American Union and the Government of the Union by assigning to each and keeping to each its appropriate sphere of action. Peace has come to the States of the American Union through justice administered in a Court of Justice. To be worth while and to be durable, peace can only come to the States of the Society of Nations through justice administered in its Court of Justice (pp. 542-543).

To impute to a single function of the Supreme Court so great a share in the success of our government is obviously extravagant. That the United States has important and wisely-chosen legislative powers, as well as judicial ones, and that all of its departments normally act upon the *individuals* who compose the states, instead of upon the states themselves, are political devices of far more importance for our peace and well-being than the jurisdiction of the Supreme Court over suits between the states, useful though the latter undoubtedly is. And despite them all we had our Civil War. No society of nations can prosper as the American Union has done until it is constituted between nations sufficiently similar in culture, development, and political ideals to be willing to entrust adequate powers to a common legislative body, and to permit their enforcement by a common executive department, as well as by a common judiciary. One need not decry the desirability of a strong and able international court, with a jurisdiction not restricted by all of the conventional notions of what is "justiciable"; but to suggest that such a device alone, with any conceivable jurisdiction, could assure to Europe in the near future the peace with justice secured to America by elaborate and well-tried political machinery in the hands of an intelligent, experienced, and fairly homogeneous democracy, is but to aver a belief in miracles.

JAMES PARKER HALL.

The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States, Pioneer Missionary in Kentucky, Apostle of Ohio, First Bishop of Cincinnati. By Very Rev. V. F. O'DANIEL, O.P., S.T.M. (New York and Cincinnati: Frederick Pustet Company. 1920. Pp. xiv, 473. \$3.50.)

It is fitting that the centenary of the Roman Catholic diocese of Cincinnati should be commemorated by a sympathetic and reliable biography of its first ordinary, the pioneer missionary who laid its foundations deep and strong. Descended from an old and prominent Maryland family, Edward Fenwick, like others of his class, was sent abroad at the close of the Revolution to be educated at one of the colleges founded by English Catholics in Belgium. There he was received into

the Dominican Order and there he remained until forced by the French victories in the Netherlands to take refuge with other Dominicans in England. In 1804, after an absence of twenty years, he returned to his native Maryland with the intention of founding a province of his order in the United States. Yielding to the counsel of Bishop Carroll, he decided that the first Dominican establishment should be located among the Roman Catholic immigrants in Kentucky, rather than in Maryland where there were already two colleges under the care of the Jesuits and the Sulpicians. From the date of his arrival in Kentucky in 1805 to his death from cholera during the epidemic of 1832, whether as friar preacher or as friar prelate, he adapted his life to the conditions of pioneer society, travelling usually without an attendant like any other itinerant missionary in the rapidly growing West.

In writing this biography the author has set for himself a twofold task. Primarily the book is intended to interest and to edify the general reader by presenting for his contemplation the record of a pious and saintly career; but at the same time the author has endeavored to write an accurate historical narrative drawn from original documentary sources. This twofold task was all the more difficult because many traditional errors had crept into earlier historical accounts, and because the documentary sources to be consulted were widely scattered and extremely fragmentary. Owing to the nature of its organization the Roman Catholic Church in this country has no records which correspond exactly with the minutes of conferences, assemblies, and conventions of other religious denominations, and it is these which form the backbone, so to speak, of religious historical material. In the case of Bishop Fenwick this lack was not made good by a continuous personal correspondence, for he kept neither diary nor letter-book, nor was he careful to preserve the letters which he received. Moreover, as the author states in his preface, many of the ecclesiastical documents are of a litigious character and cannot therefore be accepted at their face value.

As the copious bibliography attests, it has required enormous labor to search through family and local records as well as through scattered ecclesiastical archives both in Europe and in America. For his conscientious and painstaking efforts to establish the exact fact as well as for his correction of errors and misprints in missionary reports and in other religious publications, the author is entitled to the gratitude of those who have neither the leisure nor the opportunity to examine ecclesiastical sources. It is to be hoped that he may some day render still further service by publishing entire the collection of documents he has assembled at so great pains. A publication on the same scale as the documentary volumes of the *History of the Society of Jesus* would not only interest the student of ecclesiastical history but would be of value to the secular historian who must needs take into account the important part religious organizations have played in the development of the West.

MARTHA L. EDWARDS.